

PREPARATION SEMINARS

People travel to faraway places to watch, in fascination, the kind of people they ignore at home.

Dagobert D. Runes, Philosopher

Seminars

1. Tanzania History & Economy
2. Tanzania Culture & Language
3. Health & Travel Concerns
4. Why We Go – How We Go
5. On Being a Guest



Swahili Proverbs

Asiyauliza, hanalo ajifunzalo

He who does not ask questions has nothing to learn

Mtu Ni Watu

A person is people

Asiyesafiri, taa haing'ari.

One who does not travel has no shining lamp (has nothing to tell)

Seminar #1 – Tanzania History & Economy

A. HISTORY

Tanzania Fast Facts

President: John Magufuli (elected 2015)

Political System: Multi-party Democracy since 1992

Population: 54 million (2016)

Population of Dar: 2-3 million

Life Expectancy: 62 years (2017)

Median Age: 18 yrs

GDP: \$879 per capita (2016)

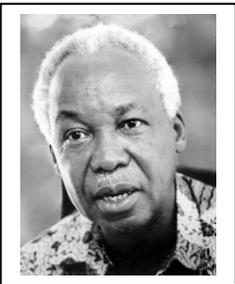
Est. % Adults with HIV/AIDS: 4.7%

Tanzania was ruled by the Arabs, Germans and British, and got its independence on 9th December 1961, under the leadership of the late father of the nation, Mwalimu (teacher) Julius Kambarage Nyerere.

Mwl. J K Nyerere was also a philosopher and a good teacher. One motto that he told the Tanzanian people was ‘UMOJA NI NGUVU,’ it means ‘togetherness is strength’ (unity). He said unity is very important not just for the country but also in families. Apart from that he also brought the message of unity to other countries in Africa and abroad.

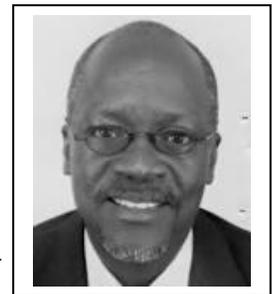
Nyerere is best known for developing ‘African socialism’ known as ‘UJAMAA,’ which means ‘self-reliance and unity.’ He proposed this idealism in the face of many challenges; in 1964 the entire country had 12 doctors, 120 university graduates, life expectancy was 35, and 85% of the population were illiterate. The task of developing the country was made even harder by the fact that 90% of the population was living in remote rural settlements. His most famous speech was the Arusha Declaration given in 1967 in which he laid out his vision of self-reliance:

“The development of a country is brought about by people, not by money. Money, and the wealth it represents, is the result and not the basis of development...The biggest requirement is hard work. Let us go to the villages and talk to our people and see whether or not it is possible for them to work harder.”



Tanzania has had 4 presidents including the present leader.

- President J K Nyerere 1961-1985
- President A H Mwinyi 1985-1995
- President B W Mkapa 1995-2005
- President J M Kikwete 2005-2015
- President John Magufuli 2015-



Religions: The two main religions are Christianity and Islam. There are a variety of different religious expressions in Tanzania and people tend to live together peacefully. The government is a secular government.

- Christians 61%
- Muslims 35%
- Folk 1.8%
- Others like Hinduism, Bahai, etc. 2%
- Unaffiliated 1.4%

Geography: Tanzania is one of the 3 East African countries along with Kenya and Uganda. Tanzania has 8 neighboring countries these are Kenya, Uganda, Burundi, Rwanda, Congo,

Zambia, Zimbabwe and Malawi. The capital city of Tanzania is Dar-es-Salaam, (previously the capital was Dodoma). Tanzania has 25 regions and 3 islands: Zanzibar, Pemba and Mafia. Tanzania has 3 big lakes and these are L. Victoria, L. Tanganyika and L. Nyasa. Mt. Kilimanjaro, which is the highest mountain in Africa, is found in Tanzania.

Climate: Highest is 34-degree Celsius. (93 Fahrenheit) “Cool” Season = mid-April to mid-August
Lowest is 28-degree Celsius (82 Fahrenheit)

B. ECONOMY

Tanzania is one of the poorest countries in the world. The economy is heavily dependent on agriculture, which accounts for 56% of GDP, provides 85% of exports, and employs 90% of the work force. Topography and climatic conditions, however, limit cultivated crops to only 4% of the land area. Industry accounts for 15% of GDP and is mainly limited to processing agricultural products and light consumer goods. None the less, the annual growth rate has averaged 6.7% since 2006, one of the best in sub-Saharan Africa. Gold earnings have been rising, and the find of a major offshore gas field is promising.

Exchange Rate:

\$ 1 ≈ 2,245 TSH.

Notes: 500, 1000, 2000, 5000, 10000

Coins: 5, 10 (silver), 50, 100, 200 (copper)

Economic Fast Facts:

Population below poverty line: 28% (2011)

Population below \$1/day: 58% (2008 est.)

Agriculture—products: coffee, sisal, tea, cotton, pyrethrum (insecticide made from chrysanthemums), cashew nuts, tobacco, cloves (Zanzibar), corn, wheat, cassava (tapioca), bananas, fruits, vegetables; cattle, sheep, goats

Exports—commodities: coffee, tea, cotton, cashew nuts, minerals, tobacco, sisal, grains.
\$1.33 billion (2007 est.)

Exports—partners: India 9.8%, Germany 8.9%, Japan 7.8%, Malaysia 6.5%, Rwanda 5.2%, Netherlands 4.7% (1997)

Imports—commodities: consumer goods, machinery and transportation equipment, industrial raw materials, crude oil. \$2.15 billion (2007 est.)

Imports—partners: South Africa 12.9%, Kenya 9.6%, UK 8.7%, Saudi Arabia 6.6%, Japan 4.9%, China 4.6% (1997)

Debt—external: \$7.1 billion (2007 est.)

Economic aid—recipient: 42% of national budget (2008 est.)

For more information see IRIN (service of UN humanitarian affairs) Web site → <http://www.irinnews.org/country/tz/tanzania>

Bargaining

(source: *African Friends and Money Matters*, by David Maranz, SIL International, 2001, p. 127, 133)

If you embrace the rationale out-lined below you can enjoy the exchange of bargaining in the market place:

a. The place in society assigned to people who are perceived to have ample financial resources is that of givers and/or loaners, and not of receivers.

In Africa those with greater means are supposed to pay more than poor persons and otherwise to be generous with their relative wealth. If a well-dressed person bargains too hard for a lower price, he or she may be reproached with, “You wouldn’t want to pay a poor person’s price, would you?” Equal prices for all is not an African concept.

According to Western thinking everyone should be treated the same. Justice should be blind, with everyone the same before the law. This means prices for goods and services are public information and applied to everyone...

[In Africa] people are classified as either givers or receivers. Actually, most people are both givers and receivers. They are givers to those with fewer resources and receivers from those with more. ...This sense of the giver/receiver dichotomy in African relationships allows for a mutual **exchange**; relationship are never one sided.

b. A person or organization with financial means is basically expected to pay a higher price or make a larger contribution to individuals or society than is a poor person or organization.

For many things there is a poor man’s price and a rich man’s price, a poor man’s law enforcement and a rich man’s law enforcement. Many times a Westerner will interpret this class discrimination as antiwhite behavior. ...The basis for such treatment is the person’s ability to pay, not race. If whites are subjected to such treatment out of proportion to their numbers, it is because they are assumed to be people of financial means.

A Kenyan friend gave me his opinion about what people should pay, relative to their means on a scale of 1 to 10.

<u>Class of persons</u>	<u>Relative price they should pay</u>
Tourists.....	10 KSH
Senior gov’t officials & rich people.....	8
Middle class or average people.....	5
Poor people.....	2-3

Suggested Calculation for Spending Money

Gifts: \$5 x #friends =
 \$10 x #dear friends =
 \$___ self =
Other, Miscellaneous: = + 50.00

Total:

U.S. cash must be bills that are minted in the year 2005 or newer!!

It is best to bring mostly 50s (or 100s). Some 20s are good, but you will usually get a better exchange rate for the larger bills.

Some helpful points to remember when involved in bargaining throughout Africa:

(source: *African Friends and Money Matters*, by David Maranz, SIL International, 2001, p. 175-176)

1. When shopping, buyers are not just purchasing an item, they are relating to and communicating with sellers. Often the social value of African market interactions outweighs the commercial value.
2. Bargaining is part of the game of life. The buyer should go to market with adequate time for interaction with the sellers.
3. Paying the first price disrupts the dynamics of market relationships. Asking higher beginning prices is not usually an attempt to cheat the buyer or an attempt to make a high profit, but is a normal expected, and agreeable aspect of life. Trading and bargaining involves social interactions, with the bargaining routine designed to prolong the time of interaction.
4. The desired results of traditional bargaining are satisfied buyers and sellers and an enhanced relationship between them. Vendors will have made a reasonable profit and buyers will have paid a price commensurate with their social and economic statuses.
5. Some vendors in markets frequented by tourists or foreigners become greedy, manipulative, and unethical. The behavior of such individuals should not be taken as typical of traditional African market behavior. Some of these vendors become adept at making foreigners feel that they have paid less than a fair price, or the price required by their status.
6. There is nothing unethical or unchristian about negotiating over the price to be paid for something. It is unchristian if the buyer becomes angry or upset during the process.
7. There are two ways to bargain while shopping. One is to seek a lower price. A second is to seek superior merchandise at the price the vendor is asking. The latter ploy allows the buyer to pick out the very best items the vendor has to sell; otherwise, the vendor may make the choices.
8. Foreigners will be respected if they bargain reasonably; it shows they know how to buy and know the real value of what they buy. Conversely, not bargaining, but paying the first price asked, lowers the respect the vendor has for the buyer. It is also one of the contributing factors in encouraging the unethical behavior seen in markets frequented by tourists.
9. African market people will usually not be cheated. If they cannot make a fair profit they will ordinarily not sell. Sometimes, especially at the end of the month, vendors will sell at a loss if they are desperate to raise cash for an urgent financial need.
10. Westerners should not fret when they realize sometime after making a purchase that they have paid too much. Africans also sometimes lose. The best strategy is to do one's reasonable best and then not look back, realizing that it takes time to develop bargaining skills, and mistakes will always be part of buying, anywhere.

Cultural Differences in Responding to Economic Resources

(source: *African Friends and Money Matters*, by David Maranz, SIL International, 2001)

African	Westerner
Resources are to be used, not hoarded. (p. 16-17)	“A penny saved, is a penny earned”
Being involved financially and materially with friends and relatives is a very important element of social interaction.	Westerners distrust friendships that regularly include financial or material exchanges. (p. 23-26)
Africans share space and things but are possessive of knowledge.	Westerners readily share their knowledge but are possessive of things and space. (p. 30-33)
The person requesting a thing or money from a friend or relative has a dominant role in determining whether his or her need is greater than that of the potential donor, and consequently, of whether or not the potential donor should donate.	To a Westerner if a person has a virtual right to take someone else’s good, or to unilaterally change the designation of spending of entrusted funds, it amounts to socially sanctioned theft. (p. 33-35)
Precision in accounting is to be avoided as it shows the lack of a generous spirit.	Precision is essential in accounting; laxity, leniency, permissiveness or flexibility will in the long run be perilous for individuals and for society at large. (p. 38-42)
Budgeting, in a formal accounting sense, is not an accepted way of handling personal finances. Africans do not budget for special events (i.e. wedding), but rather spend as much money as they can marshal. Living beyond one’s means and income is accepted as normal. Yet, personal spending is quite categorized with mental notation of what from their regular income will be spend on the essentials. (p. 43-52)	Quicken!
Africans are more hospitable than charitable.	Westerners are more charitable than hospitable (p. 75-76)
Africans find security in ambiguous arrangement, plan, and speech. This is a reflection of a present orientation.	Westerners find security in clearly defined relationships, arrangements, plans, and speech. This is a reflection of a future orientation. (p. 88-93)
Success in life is attained through personal relationships, through connections with people in positions of power and authority, and through spiritual means.	Success in life is attained through ability, hard work, education, and delayed gratification, established within the framework of a just society. (p. 135-137)
Having the correct amount of money for a business transaction is the responsibility of the buyer; it is not the seller’s responsibility to provide change. (p.192-194)	Not receiving the change from a transaction is considered stealing.
The risk of a loan not being paid back is largely assumed by the lender.	For a Westerner the borrower assumed the risk of repaying the loan. (p. 157-159)

Seminar #2 – Tanzania Culture & Language

A. TANZANIA'S CULTURE

Tanzania does not have a specific “national culture” because it has 25 regions (like states, small in size though) and 120 tribes.

Generally, some of Tanzania's core *cultural values* are as follows:

1. Family:

The majority of parents are concerned with keeping their families together and teaching their children good behavior and guiding them in making good decisions, especially the decisions regarding what they'll do in the future.

2. Respect: First a person should respect him/herself – this is evident through attention to hygiene, working hard, not drinking, smoking or using foul language, and being a devoted follower of your religion. Respecting elders is especially important shown through polite language, dressing in respectable clothes, and helping out in the home.

*When you are in a public setting you should pay attention to the person who has the most “position” (that might mean they have the highest ranking job or are the eldest); that person should sit first, get the best seat, and be the one who initiates conversation with you.

**As a guest from America you may be given special attention (i.e. the best seat); don't try to refuse out of your cultural value to be humble – simply express your appreciation for the thoughtfulness shown to you.

3. Defined Gender Roles: In general (more often in rural locations) the men and the women remain distinctly separate in public situations, where men even sit in separate areas from women. In the home, the kitchen is just for the women. Women are in charge of caring for the family and household. The men will take care of the business (i.e. livestock or shop) and do the muscle work. Farming activities are shared between men & women.

4. Religion: Whether one is Christian, Muslim, Hindu or follows a traditional religion, spiritual well-being is very much a recognized part of the human experience. Tanzanian Christians will pray before every bite of food, before traveling, in the morning and the evening. Religious services are lengthy.

Generally, Tanzania's *cultural customs* are as follows:

1. Holidays

- a. Jan. 12 – Zanzibar Revolution Day
- b. Apr 26 – Muugano – celebration of union of Tanganyika & Zanzibar (1964)
- c. May 1 – Siku ya Wafanyakazi – Worker's Day
- d. July 7 – Saba Saba – Industrial Day (like a carnival)
- e. Aug 8 – Siku ya Kulima – Farmer's Day
- f. Oct 14 – Nyerere Day – First president after independence, died 1999.
- g. Dec 9 – Siku ya Uhuru ya Tanzania – Independence Day (1961)

2. Marriage

Marriage across tribal lines is usually not a problem. The typical amount of time between engagement and marriage is 6-12 months. In Christian circles the announcement of the engagement occurs three times in the church. Each time there is an invitation for anyone who is aware of a reason they shouldn't marry in the church to tell the pastor. For example, AIDS, if the parents didn't approve of the marriage, or if one is a Muslim (in order to marry in a Christian church they have to convert to Christianity). Recently the custom of engagement rings has been added.

The bride-price is given by the groom's family to the bride's family who sets the bride-price (the content of which really depends on tribal traditions).

The marriage celebration is typically a three-day affair. First day is the kitchen party where the bride's friends give her household kinds of gifts. Second day is the bride's send-off party with speeches from the family to the bride. Usually to be a bit silly they have a piece of luggage packed with her clothing. The third day is the wedding ceremony with a feast. There may or may not be a honeymoon.

3. Birth

Boys are circumcised within the first month. The mother-in-law will come to stay with the new mother. It is not unusual for a couple to have a child before marriage, but marriage first is preferred.

4. Death

A woman is typically buried on the land of her husband's family. In some areas, forty days after the burial the mourners return to the family homeland and finish the mourning. Mourners will dress in white from the time of death until burial day and also on the 40th day. Women wrap a kanga or kitenge around their heads. In Muslim families the women do not go to burial services.

Contemporary *social concerns* of importance are as follows:

1. **HIV/AIDS**: Education on HIV/AIDS is starting as early as primary school. None the less, it is still a topic that is not addressed openly in families or churches. Surveys indicate that at least one in ten Tanzanians carries the HIV virus, and four out of five deaths among 25-35 yr. olds are AIDS-related. 1,400,000 Tanzanians are living with HIV/AIDS and 53% of adults are taking antiretroviral drugs.
2. **Poverty**: 28% of the population lives below the basic needs poverty line (57% in the rural areas). National unemployment is at 13%, but in urban areas it is much higher. The 2000 UNDP Human Development report ranked Tanzania 156/174 nations (in other words, 20 from the bottom in terms of human development).
3. **Brain-drain**: There are only 28 tertiary level institutions of education in Tanzania. 80 % of the population finishes primary school; only 6% of the population goes to secondary school; and perhaps 1% goes to university. While there are no statistics on the rate of return from study in a foreign country it is certainly encouraged and accepted not to return.
4. **Rural Exodus**: Dar's annual growth rate is almost 10% (in other words, 350,000 newcomers annually move from the rural areas to Dar). As a result over 70% of Dar's residents live in non-planned housing.
5. **Empowering Women**: Female literacy rate is 62% (male is 78%). Females are under-represented in education and the work place, but there is a growing trend toward equalization (at least in the urban areas).

Defining Poverty (source: <http://www.tanzania.go.tz/poverty.html>)

The definition and measurement of poverty in Tanzania has evolved over time. The periodic changes in the definition stem from the variation both across time and space in the description of what constitutes socio-economic well being. Earlier definitions focused on the cost of meeting basic needs necessary for maintaining a minimum standard of living. The cost of minimum nutritional requirements is the most important component of the basic needs approach to the measurement of poverty.

This definition has been strengthened by including socio-economic indicators of well being such as high rates of morbidity and mortality, prevalence of malnutrition, illiteracy, high infant and maternal mortality rates, low life expectancy, poor quality housing, inadequate clothing low per capita income and expenditure, poor infrastructure (communication, transport, social services etc.). Others include high fertility, lack of access to basic services such as safe water, food insecurity and poor technology. In entirety, these futures can be used to identify poor and non poor individuals, households and societies or communities. An individual house hold or community found to be characterised by some or all of these futures can be identified as being poor.

Most elements of these aspects of poverty are based mainly on economic considerations. Consequently, many of these indicators are quantifiable. Recently, the definition of poverty has been further broadened. New definitions incorporate problems of self-esteem, vulnerability to internal and external risks, exclusion from the development process and lack of social capital. The new additions to the definition of poverty capture the qualitative aspect of socio-economic well being. A combination of the quantitative and qualitative definitions of poverty are utilized to identify who the poor are, the extent of their poverty, where they live and what they do for a living. These definitions also influence the design of pro-poor policies for economic growth, public expenditures, safety net programmes and tools for assessing the impact of programmes and projects on poverty reduction.

Generally poverty is a result of many and often mutually reinforcing factors including lack of productive resources to generate material wealth, illiteracy prevalence of diseases, natural calamities such as floods, drought and man made calamities such as wars.

At the international level, an unequal economic and political partnership, as reflected in unfavourable terms of trade and other transactions for developing countries is also a major cause of poverty in developing countries. Some causes of poverty are not direct for example, traditions and norms which hinder effective resource utilisation and participation in income generating activities.

The assessment of poverty levels and trend is complicated by lack of consistent information and absence of officially recognised poverty lines. Partly due to the absence of official poverty lines some studies have used their own lines. Thus, “lower lines” denote basic food needs based on specific assumptions about eating habits, nutritional requirements, and cost, and “upper lines” cover in addition to such food requirements, and other essential needs, such as clothing, housing, water, and health. Moreover, a poverty line of One US\$ per day in real terms has been used to facilitate comparison with other countries.

Poverty = lack of opportunity (not just lack of money or materials goods)

B. TANZANIA'S LANGUAGE

Tanzania has only one official language called **Kiswahili**. Swahili is used as the language of instruction in schools from grade 1-7. English is usually used as a means of instruction in secondary schools (called Form I-IV) and in high schools (Form V & VI) and in all higher education (universities). English is used together with Swahili in offices.

Greetings:

SHIKAMOO - when saying hello to a person, at least 5 years older than you (it shows respect) and they would reply, MARAHABA.

JAMBO or **MAMBO** – when saying hello to someone the same age, or younger than you.

(see other greetings in phrases below)

Numbers:

1 = MOJA	6 = SITA	100 = MIA MOJA
2 = MBILI	7 = SABA	1000 = ELFU MOJA
3 = TATU	8 = NANE	
4 = NNE	9 = TISA	
5 = TANO	10 = KUMI	

Useful words:

Bye = KWAHERI	Men = WANAUME
Thank you = ASANTE	Women = WANAWAKE
No thanks = HAPANA NASHUKURU	Dad/ father = BABA
Sorry = SAMAHANI	Mum/ mother = MAMA
Welcome = KARIBU	Sister = DADA
I'm fine = SIJAMBO	Brother = KAKA
I'm going = NAKWENDA	Cousin = BINAMU
Come (here) = NJOO	Children = WATOTO
Jesus = YESU	Plate = SAHANI
God = MUNGU	Cup = KIKOMBE
Church = KANISA	Glass = GLASI
No = HAPANA	Fork = UMA
Yes = NDIO	Knife = KISU
Maybe = LABDA	Spoon = KIJIKO
Good = NZURI	Water = MAJI
Bad = MBAYA	Milk = MAZIWA
Toilet = CHOO (pronounced chō)	Tea = CHAI
	Coffee = KAHAWA
	Food = CHAKULA

Useful phrases:

I would like some water.
NAOMBA MAJI

I need to use the washroom.
NAOMBA KWENDA MSLANI

It's enough thanks.
INATOSHA, ASANTE.

I'm happy
NIMEFURAHU

I'm blessed
NIMEBARIKIWA

God bless you
MUNGU AKUBARIKI

You look beautiful
UMEPENDEZA (singular)
MMEPENDEZA (plural)

I'm going to sleep
NAKWENDA KULALA

Good morning (literally, 'what's the news of the morning?')
HABARI ZA ASUBUHI?

Good afternoon (literally, 'what's the news of the afternoon?')
HABARI ZA MCHANA

Good evening (literally, 'what's the news of the evening?')
HABARI ZA USIKU

I'm feeling bad
NAJIHISI VIBAYA

If asked where:

Stomach = TUMBO
Chest = KIFUA
Head = KICHWA
Feet = MIGUU
Arms = MIKONO
My back = MGONGONI
Eyes = MACHO
Nose = PUA
Teeth = MENO

Schooling

Primary School

Class 1-8.....grade 1-8

Secondary School

Form I.....grade 9

Form II.....grade 10

Form III.....grade 11

Form IV.....grade 12

Form V.....college prep

Form VI.....college prep

*In Forms V & VI students select a stream of study - three related subject, i.e. biology-chemistry-physics or history-geography-Bible.

**A national exam is given at the end of primary school, end of Form IV and the end of Form VI.

MZUNGU (plural, wazungu) is a word you'll hear often. Children especially take delight in chanting the word whenever you're around. Mzungu refers to any European, whether they have light skin or not. The term was first reported by 19th century explorers and missionaries, who flattered themselves to think that it meant wondrous, clever or extraordinary. The real meaning of the word is perhaps more appropriate. Stemming from zunguka, it means to go round, to turn, to wander, to travel, or just to be tiresome. However weary you may grow of the mzungu tag, you should at least be grateful that the Maasai word for Europeans didn't stick: iloridaa enjekat (means those who confine their farts – inspired by the pants worn by foreigners)!

The Lord's Prayer

Baba yetu uliye mbinguni,
Jina lako litukuzwe,
Ufalme wako uje,
Mapenzi yako yatimizwe hapa duniani
kama huko mbinguni;
Utupe leo riziki yetu,
Utusamehe makosa yetu,
kama sisi tunavyowasamehe
waliotukosea.
Usitutie majaribuni, lakini utuokoe na
yule mwovu. Kwa kuwa ufalme ni
wako, na nguvu, na utukufu hata
milele. Amini.

Greetings are VERY important in all relationships. You will shake hands often and need to offer a firm grip (not crushing though!) and look people in the eye.

Use simple and clear English. Some of our time will be spent in host homes. Nobody will expect you to speak Swahili, but if you can try a few words that would be greatly appreciated. Likewise, you should remember to use clear, simple English. Pronounce your words carefully (i.e. instead of “wadder” say “water”). Speak a bit more slowly than usual. Remember that Tanzanians have a British influence on their use of English so you may not understand some of their English phrases!

Seminar #3 – Health & Travel Concerns

A. Health Concerns

1. Wash your hands! Avoid chewing on nails/cuticles.
2. Drink lots of water (maji ya kunywa): Buy bottled water. Tea and coffee are OK to drink because the water has been boiled. The tea will be served milky and sweet.
3. Roadside vendors are not recommended!
4. If you get tired or feel unwell you should NOT push yourself.

B. Travel Concerns

1. Visa/entry forms/Documentation – copies should be carried in your luggage.
2. Your belongings: Your chances of being robbed in Tanzania are pretty slim, but you should always be mindful of your belongings and never leave anything unguarded.
3. Beggars: Most beggars are visibly destitute; many are cripples, lepers or homeless mothers. There are some scam artists on the streets (i.e. those with sponsor forms), none the less, these are real people with real needs. Tanzanians will generally give to the same beggar on a regular basis (i.e. a 100 TSH coin). You may want to keep coins handy in your pocket, carry some oranges to give away, or give to organizations that we visit instead of individuals on the street. It is best not to start to give to a crowd of children since that usually results in chaos.
4. Taking photographs: It is inappropriate to take photographs of people without first asking. Even if you ask permission, you may also be asked to pay for the photo.

Carrying your valuables

1. Major money stash – keep close to you at ALL TIMES (i.e. money belt)
2. Available money – put an amount that you think you might need for the day in your purse or zipped pocket. You may want to keep coins in your pocket.
3. Passport, credit cards – keep close to you at ALL TIMES (i.e. money belt)
4. Do not pack your valuables (i.e. camera) in your checked luggage.
5. I suggest you leave the ipod and phone at home.

*You may want to consider keeping a spending log, in order to accurately know how much money you are using.



The Squat Pot!

"The modern toilet has been sold to us as civilized, but the straining that sitting causes is not healthy.

Squatting, on the other hand, or getting closer to squatting with the help of the Squatty Potty, can end hemorrhoids, prevent colon disease, improve pelvic floor issues, and offer numerous other benefits"

(NPR interview with Robert Edwards, inventor of the squatty potty)

- 1. Bring your own toilet paper.** In some places where squat toilets are common, free toilet paper isn't. It might not be necessary, as you'll see in later steps. But, if this is one luxury you're unwilling to do without, bring a bag with you too. There might not be a trash can for used toilet paper, and squat toilets aren't designed for anything but bodily excretions. You'll want to put the used toilet paper in a bag until you can find a trash can.
- 2. Pour a little bit of water in the toilet.** If there's no flushing mechanism, moistening the surface of the toilet will make it easier to clean off when you're done. There should be a bucket nearby full of water. If there isn't, get one from another stall. If it's empty, fill it up.
- 3. Pull down your pants or lift up your skirt.** Be careful not to let your clothes touch the floor or get in the way. If you are wearing slacks or shorts, it helps to step completely out of one leg and "hike up" your slacks or shorts on your thigh of the other leg. If you're wearing a skirt, tuck the end into your waist band to free your hands.
- 4. Squat with your heels flat on the ground.** You might be used to squatting on the balls of your feet, with your feet close together, but this position is very unstable and hard on the knees. Squatting with feet hip-width or shoulder-width apart and with your feet flat is easier to hold for an extended period of time. If there are ridged foot rests, put your feet on those; otherwise, plant your feet on either side of the toilet and squat all the way down. If you're wearing pants, be careful not to let things fall out of your pocket as you squat. They might land in the toilet.
- 5. Rinse or wipe.** If you have your own toilet paper, use it, and *don't* throw it in the toilet when you're done; most squat toilets (even the flushing ones) will get clogged. If there's a bucket of water nearby, use your right hand to pour it on yourself and use your left hand to cleanse. (This is why in some countries, people don't shake hands or eat with their left hands.) Then rinse off your left hand. Dry off with toilet paper or fabric.
- 6. Flush.** If there's a flushing mechanism, this part will be quite obvious: push the button, pull the string, whatever. Otherwise, pour water into the toilet until any remnants of your business are gone. If the toilet has a flushing mechanism, don't flush until you're standing, or else you can get splashed.



Seminar #4 – Why We Go – How We Go

WHY? Relationship! Relationship! Relationship!

(Evangelical Lutheran Church in America)

(Northern Great Lakes Synod)

(Finlandia University)

ELCA*ELCT

NGLS*ECD

FU*KLJS

YOU*TANZANIANS

(Evangelical Lutheran Church in Tanzania)

(Eastern & Coastal Diocese)

(Kisarawe Lutheran Jr. Seminary)

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		May 1 Depart 6:00 ^{am} Hancock. Air travel from MQT departure 10:07 ^{am}	2 Arrive JRO (Kili airport) 7:45^{pm} Transport to Arusha by Good Earth Safari Co <i>Cath GHouse</i>	3 Safari at Lake Manyara <i>Lodge</i>	4 Safari Ngorongoro Return to Arusha <i>Cath GHouse</i>	5 Travel to Dar by bus <i>WF GHouse</i>
6 Worship Travel to Kisarawe Lutheran Jr. Seminary <i>Kisarawe</i>	7 Kisarawe <i>Kisarawe</i>	8 Kisarawe <i>NUR students to</i> <i>Dar/Muimbili</i> <i>Hospital</i> <i>(NUR-WF)</i> <i>Kisarawe</i>	9 Kisarawe <i>(NUR-WF)</i> <i>Kisarawe</i>	10 Kisarawe <i>(NUR-WF)</i> <i>Kisarawe</i>	11 Kisarawe <i>(NUR-WF)</i> <i>Kisarawe</i>	12 Kisarawe <i>(NUR-WF)</i> <i>Kisarawe</i>
13 worship at Kisarawe <i>(NUR-WF)</i> <i>Kisarawe</i>	14 Kisarawe <i>(NUR-WF)</i> <i>Kisarawe</i>	15 Kisarawe <i>(NUR-WF)</i> <i>Kisarawe</i>	16 Return to Dar in afternoon <i>WF GHouse</i>	17 Beach ?shopping <i>WF GHouse</i>	18 Meet host families <i>Host Homes</i>	19 Host church outings <i>Host Homes</i>
20 worship at Host Congregation Farewell with host families Depart Dar 10:50^{pm}	21 Arrive MQT 4:50^{pm}		<p style="font-size: 1.2em;">19 days in Tanzania!</p> <p style="font-size: 1.2em;">19 days to be curious, open and teachable - to let the stories you observe become a part of your story.</p>			



HOW? (in terms of presence) **Teachable!**

Walk with Us in Our Search

(words of guidance from a Latin American bishop, printed in *Gracias! A Latin American Journal* by Henri Nouwen)

Help us discover our own riches; don't judge us poor because we lack what you have.

Help us discover our chains; don't judge us slaves by the type of shackles you wear.

Be patient with us as a people; don't judge us backward simply because we don't follow your stride.

Be patient with our pace; don't judge us lazy simply because we don't follow your tempo.

Be patient with our symbols don't judge us ignorant because we can't read your signs.

Be with us and proclaim the richness of your life which you can share with us.

Be with us and be open to what we can give.

Be with us as a companion who walks with us – neither behind nor in front – in our search for life and ultimately for God!



HOW? (in terms of packing) **Less is more!**

DOCUMENTATION (to be kept by the Servant Leadership Program Director during travel)

1. Health & Emergency Information form (including insurance policy name and number) and a claim form (if applicable).
2. Passport photocopy (front page, plus page with Tanzania visa stamp)
3. Credit card photocopy (both sides) if you are bringing your credit card

CLOTHING

GUYS 3 pair of long pants
 1 pair of shorts (to the knee & loose) or swimwear
 4 short sleeve shirts
 1 long sleeve shirt
 good shoes for walking
 flip-flops (for the shower) and to use as sandals
 ?1 sarong (not necessary, but good for after a shower)
 socks and skivvies

GALS 1 pair of long pants (safari)
 3 skirts (below the knee or to the ankle)
 4 short sleeve shirts
 1 long sleeve shirt
 swimwear
 good shoes for walking
 flip-flops (for the shower) and to use as sandals
 1 sarong
 socks and skivvies
***DO NOT** wear short skirts, shorts, low-cut tops, strappy tops, belly-exposing tops, or anything see-through.

NECESSARY ITEMS

1. toiletries
2. small flashlight (with fresh batteries)
3. malaria prophylaxis and any other prescription meds you normally take
4. journal and pen(s)
5. towels (bath or hand towel and washcloth)
6. laundry bag
7. small lock

RECOMMENDED ITEMS

1. chapstick
2. sunscreen
3. sunhat, sunglasses
4. eyedrops
5. camera (& batteries)
6. bug-repellant (not a spray)
7. a few zip-lock bags
8. lotion
9. small Bible
10. list of mailing addresses & email addresses of people you'd like to contact
11. bedroll and small pillow (The bedroll can simply be a double size flat bed sheet/small blanket)

SERVANT LEADERSHIP DIRECTOR WILL CARRY:

1. Documentation listed at top of page
2. First Aid kit
3. All the money for group covered expenses
4. Duct tape, leatherman knife, & dental floss (for any kind of McGyver-like emergencies)

LUGGAGE

Participants should travel with

1. Purse, money belt or other safe way of carrying cash, credit cards, passport, tickets etc.
2. One backpack (must be within size limits of airline carry-on)
(it is a good idea to carry clean skivvies, your toothbrush, prescription meds, a clean shirt for warm weather and anything else you can't live without in your carry-on just in case the luggage does not land with us!)
3. One medium-sized duffle bag or suitcase
(You may want to stuff an empty duffle bag into your luggage in case you return with many or large items. Your luggage allowance in both directions is **2 bags, up to 50 lbs. each plus a carry-on** – you can carry a camera case or purse in addition to a carry-on.)

*If you cannot carry/lift your bags, please do not expect anyone else to perform that task for you!

**Check out St. Vincent's or Goodwill for clothing that you may not have – remember that people often leave with just the clothes on their back, leaving other clothing in TZ, in order to fit other things in their luggage. Even the bed sheet for making the bedroll you might find at a thrift store.

***GIRLS: I am going to suggest that we only wear trousers for the safari. The rest of the time you should wear a skirt. That is why I have indicated only one pair of long pants.

Seminar #5 – On Being a Guest

IN HOST HOMES:

Gifts: You should bring a gift for your host family and give it to them on your last day with them. Something decorative is appreciated. Consider things that are lightweight and non-breakable. Consider things that somehow represent your home area. You may want to check out a Christian bookstore for a gift item. If the family has children you might want to bring hair-doodads for little girls or sweets (M & M's are good because they don't melt as easily and chocolates are really special treats).

Meals: It will always be expected that someone will pray before the meal. The safest thing to do is to watch the others at the table and follow their behavior. You should not dig in until others have done so. Even before a snack (i.e. tea) it is assumed that someone will pray.

At least try to eat whatever is served. If you are not so fond of meat (or something else) simply say your stomach doesn't do well with meat and either you'll be given none or at least a smaller portion.

Socializing: Be free to ask questions about the family's schooling or work, if they've always lived in Dar etc. You should avoid personal issues, since those topics are reserved for close relationships.

Helping out: Offer to help clear the table or participate in the cooking (if you are female), but if your host says it is not necessary simply accept the answer and state that you are ready to help in any way possible.

Toilet facilities: There is no guarantee that your host home will have European style toilet facilities. Perhaps you will be using an Asian toilet and taking a bucket bath. In either case be mindful of how much water you use. Water is always an issue in Dar. If there is running water in the bathroom most likely there will be no hot water. Always brush your teeth with bottled water.

OF THE ELCT:

Worship: The church services will be lengthy. More than one offering is often taken so you should be prepared with coins in your pocket and don't give it all at once. The offering basket is generally not passed through the congregation, but rather people file forward and drop their offerings into a basket on a table. The services will all be in Swahili so you will have to practice patience. Perhaps someone will sit next to you and offer to translate. This is not seen as a distraction to those around you, so don't be embarrassed by it even if the translator seems to be talking above a whisper.

Political Correctness

~~"I went to Africa"~~

~~Natives~~

~~Third World Country~~

~~Tribe~~

~~Tribal~~

"I went to Tanzania"

Tanzanians or locals

Developing Country or Two-thirds World

Ethnic community

Traditional



Naribuni
wote